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FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, OCTOBER 4, 1865

For Zion's Herald.

preferred to adhere to his renunciation, his younger

embracing the mass of the population attached to the church, without distinction of age or sex.

There is one family, however, that may justly claim
second in virtue of its lineage: by universal consent

which by the skill, energy and capital of the older States can best and soonest be rendered available.

reason, the whole black code must cease also. The black code is the incident of slavery, and it must fall

injury, and on small provocation kindling to a flame ;

men call him passionate, and want to know if he is. He is not. He is a churchman. The native weakness of another is under his thumb, and he does not call him avaricious. A third is otherwise not subject to censure, but he is so intent on his business pursuits that he can give God and the church no thought. He is so busy that he will leave a sermon Sunday morning; and in regard to the religious and benevolent enterprises of the church, he is about useless. Some men, and women too, are blameless in all that is possible, selfless, and full of peace, at home, thorns in the flesh, to those around them. Children do not seek out these various elements of character, and attribute the good to divine grace, and the natural depravity. They are very apt to do the same things in the world, and in society whose faults are visible, but of whose secret repentings they know nothing. Let Christians, therefore, turn unto themselves. Let them aim to be, not through the church, but in the church, as the church, without rebuke." Let them imitate Goldsmith's Village Pastor:

And as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
And as the parent swallows all its tears,
Allured to brighter worlds, and led the way.

-Sunday School Times.

PRESENT CONDITION OF THE REBEL STATES.

The wise man makes his decision from a knowledge of all the facts in the case. He looks through other men's eyes when he cannot see with his own. We give the following to let our readers look through

If we look at the rebel States generally, there is little to inspire trust. They rose against a paternal government simply for the sake of Slavery, placing themselves upon two postulates furnished by John C. Calhoun — first, State rights; and secondly, the alleged falsehood of our fathers, when, at the birth of our nation, they declared that all men are born equal. Since that early war when Satan "in proud rebellion" drew up him the third part of Heaven, and nothing so utterly wicked had occurred, and the spirit of Satan entered into the Rebellion, and contin-

med with it to the end. It was present on the battlefield. It was present in the treatment of Union prisoners. It was present in the piracies of the ocean. I know not that these devils have yet been cast out. I know not that any swine into which they have entered have rushed headlong into the sea. But I do know that the accounts of the most unpardonable testimony, from all quarters of the rebel States, from North Carolina to Texas,—there is one sullen, deaf voice, which, in the very words of Satan when driven from the skies, thus speaks:—

“What thought the field be lost?
All is not lost; the unconquerable will;
And study of revenge, immortal hate,
And courage, and great enterprise, and wiles,
All these shall win the war, though they lose
A ragged peace, in worthless patch of earth.”

Such is their spirit. Grounding their arms, they now resort to other means. Cunning takes the place of war. As they precipitated themselves out of the Union, they now seek to precipitate themselves back. A "wooden horse" is constructed, which is stuffed with hidden foes, and they thus seek to enter our Texas. Already the rattle of arms is heard, and con-

nous voices, as the treacherous engine is advanced. The Convention in Mississippi tells the story. Who does not know that the South is full of spirits, who have sworn undying hatred not only to the Union, but to reason itself, and whose policy is a perpetual conspiracy against the principles of our government. Painful proofs come to demonstrate the prevailing madness. The freedmen are trodden down and the land is filled with tragedies. History stands against

at the massacre of Glencoe in a retired Scotch valley; and our sympathies overflowed at the murder of a soldier of the Revolution, who died heroically in the defence of his country. These scenes are now repeated. The Barbarian of Slavery is at large. Life is nothing, if it beats under a colored skin. And these rebels, besmeared with blood, and boiling with concentrated passion, now strive to envelop themselves in the immunities of State Independence, with two other objects in view, first, that they may be able to deal with the freedmen on equal terms without any check from the National authority; and secondly, that they may send a solid representation of more than eighty votes, pledged to Southern pretensions, which, in combination with treacherous votes from the North, may re-assert that ancient mo-

opply and masterdom under which the country suffers so long as these propositions stand in the way of the convention, said openly that he would not oppose to fighting the General Government or any ally else; that he was ready to submit to its wishes as he would to a highway robber, whose power he was not able to resist.¹ Another speaker, less frank, thought it policy to accept the present condition of affairs, until the control of the State is restored into the hands of its people, and "to submit for a time to evils which will be necessary to remove before we can any more fully, when urging a seeming acceptance of the Union, thus lured his brother conspirators: "If we act wisely we shall be joined by what is called the Copperhead party, and even by many of the Black Republicans." Such is the plot, and such is the disar-

God's alliance plainly forewarned. But, thank God! in encouraging his comrades, the conspirator has warned us. Forewarned is forearmed.

A NEW RELIGIOUS MOVEMENT.

A singular religious movement was begun in England a few weeks ago. It is proposed to unite the members of the English, Roman Catholic and Greek Churches in friendly communion, and the public journals report that three hundred churches in England have assented to the measure. From a statement made by Rev. F. G. Hall, formerly of St. Edmund Hall, Oxford, we gather the following indications of the character and purpose of this movement: "An institution has been formed under the title of

"The Association for the Promotion of the Unity of Christendom," to unite in a bond of intercessory prayer members of both the Anglican and the Roman Catholic churches. And, as Anglican communions. To all," it is said, "who, while they lament the divisions amongst Christians, look forward for their healing mainly to a corporate re-union of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which are right, rightlier or wrongly, hold dear; they are simply asked to unite for the promotion of a high and holy end."

The names of the members are to be kept strictly private, and the only obligation imposed upon those who join the association is the daily use of a short

form of prayer, to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice.—*Boston Journal.*

NEW PLANET.

Recent foreign papers announce the discovery, on the 26th of August, of a new planet by Dr. Robert Luther, director of the observatory at Bonn, Germany. It appeared as a star of the tenth magnitude, and was situated in the right ascension, twenty-one hours thirty-four minutes, and south declination fourteen degrees twenty-one minutes.

This planet is the eighty-fourth of the group of small bodies revolving between the orbits of Mars and Jupiter, and is the fourteenth detected by Dr.

LOVE YOUR ENEMIES—It's pleasant to serve those one loves. But it is a better pleasure to serve those one hates; for then we must cease to hate them. No one can go on hating those they benefit; it is not in our common nature. But of a small number of men, servant against servant, there is a small who have been so resentful against another for some great injury, were to ask me how he should set about getting rid of that resentment, I should say, Do good to him, pray for him. You'll find you have forgiven him after that.

NO STAIN FROM CHRISTIAN LABOR—Woman will not suffer by laboring with the fallen to make them better. Her pure robes will gather no stain in going down to the lowest of God's creatures, to raise them up and point them to the way of life. Christ's robe was not soiled when he sat in the rude fishing-boat and taught the people on the shore.

Remember the Sabbath day to keep it holy.

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LEWIS ZAND